1:Alkema & Bezemer--644 E-4, 5 (no date)1927 OB1 Indonesia
Makassar 066

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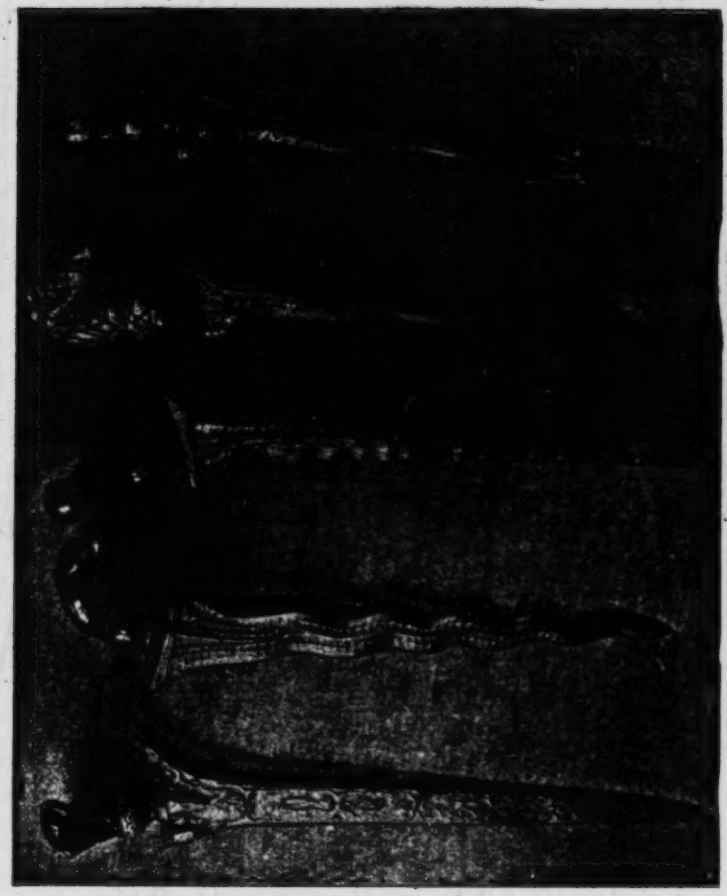
531
293



Krises with Pamor Work from Southern Celebes
Museum Rotterdam

F Flores OF9 Bali OF7 Malays AN5
RL Redjang- Borneo OC1 Atjehnese OD4
Bl Lampong OD12 Celebes OG1 Batak OD5
Br Sumbawa OF18 Kubu OD8
C Makassar OG6
Sb Javanese OE5 Sundanese OF7
MK
J
Sn
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Bt
A
Ml
I
411

[87 cont.]

among the Orang bĕnuwa of the Riouw-Lingga Archipelago, and the island Bangka, among the Atjehnese, Batak, Lubu, and Lampong, and in the areas around Palembang on Sumatra, among the Sundanese, on Bali, among all the Dajak tribes on Borneo, among the still half-savage peoples of Celebes, in the Philippines, and on Sumbawa, while in former times it was generally used by the Makassarese, the Buginese, and the Javanese (1) [see footnote 1 above].

East of the Philippines in the north and central Flores in the south of the archipelago, only imported blowguns are found.

The Malay name for this weapon is sumpitan or sĕmpitan (according to Pijnappel, from the stem sĕmpit = narrow, etc.), Dajak sipet, Makassarese sappu, Alfoer of northern Celebes sĕput, Balinese tulup, Javanese tulupan (tulup = wulu = name of a thin kind of bamboo. Bambusa longinodis, from which blowguns are made), Batak ultop.

Among some tribes these blowguns are made from a kind of bamboo called bambu tĕmiang = bambusa longinodis.

Br 411 321 Among the Dajak and other tribes it is made of wood, specifically of ironwood, which is bored [88] with extreme care. The length of the blowguns is generally about two and a half meters, the interior diameter one millimeter. Among the Dajak they are provided with an iron or wooden point, like a lance, and can thus be used like this weapon. The little arrows for the blowgun are made of hard wood or bamboo. They are very thin, about one decimeter long and three millimeters thick. The points, generally triangular, are made of the same material and sometimes of iron, copper, or bone. A little conical piece of pith is stuck on the opposite end of the small arrow, which serves to make the arrow fit in the bore so as to decrease the loss of force when one blows in it. Sometimes, as among the Dajak, the conical piece of pith is hollowed out at the base, which makes it expand when blown on and thus makes still an even tighter fit. This makes the force of the arrow greater and the aim more precise.

1 [Blowguns are found among the following tribes.—Analyst]

Malays AN5
Javanese OE5
Sumba OF17
Makassar OG6

J [91 cont.]
M1 from twine and widens to a diamond shape in the middle in order
H11 to hold a stone. Because of the loud report that is made when the stone is released, it is often used to drive game from the tilled fields. The sling was still used as a weapon on Java at the beJ ginning of this [nineteenth] century. For instance, Raffles men[579] tions that during various riots in 1812 the Javanese were still making use of slings (2). It should also be noted that slings are

2. Anniversary Number, Bijdragen t.d. T.-L.- en Vk. v. Ned.-Indië, 1883, p. 47.

not unknown in Polynesia and Micronesia.

d. Javelins and Lances

I Javelins, which do not serve the same purpose as lances
H11 because they are not as strong, are found among only a few peoples of the Malay Archipelago. Before we start discussing the lances, we shall briefly indicate where the javelin still occurs.

In the first place it is among peoples who still live in trees. In the dwellings, as a rule, a few bundles of slender bamboo with the ends simply sharpened to a point [92] stand beside the entrance to be thrown at an enemy should he dare to climb the tree. Furthermore, the horse-riding peoples still use javelins, and formerly they were often used by the sea rovers (1). Among

1. Tijdschrift v. Ned. Indië, 7th year, Vol. I, p. 412.

MK 5
H11 the Sumbanese the sowar, as this projectile is called, is even
726 a national weapon, which they know how to handle with great skill (2). Until recently, the same could be said about the

MK S 411 726 [92 cont.]

2. Roos, Verh. Bat. Gen. v. K. en W., Vol. XXXVI, pp. 17 and 18. Although Prof. W. made a note that the javelin would be dealt with at this point, a description of it was lacking. In order to avoid a hiatus, I decided to insert this information here. As is known, javelins, which are thrown with a werphont [spear-thrower?], occur primarily in Australia and on German New Guinea, and furthermore on New Caledonia, where a noose is used instead of a throwing-stick.

I [171]

Buginese and Makassarese. An eye-witness who participated in the Boni expedition told me how these peoples handle the weapon. During a cavalry attack on a company in square formation, he noticed that all the onrushing Makassarese carried a short lance on the toes of the right foot, which was gripped with the right hand and attached to the pommel with a very loosely coiled rattan rope. On a given signal, the right foot was brought up as swift as an arrow so that the lance resting on it was thrust into the air with great force and, after describing a high arc, came down with the point aimed into the square. The horsemen who had made a hit turned their horses and galloped away at great speed, dragging the speared enemy who was held by the rope. Those whose throw was less accurate hauled in the rope, and thus the lance, to prepare for another attack.

MK 411 726

Originally, the points of the throwing lances and thrust-lances were of stone, wood, or bone. When the Hindus came, however, and with them knowledge of ironworking, the wooden points were replaced by iron, so that today, at least among the somewhat more developed peoples, iron points on weapons are found everywhere. Lances [93] are found in all possible shapes and sizes; it should be remembered that even the blowguns of

I 411 174

Br 411

Mori-Laki OG7

Borneo OC1
Bali OF7
Javanese OE5
Malays AN5
Makassar OG6

Br 411 [93 cont.] the Dajak and the Orang bĕnuwa, at least the wooden ones, are provided with iron lance-heads. The lances bear various names according to the various kinds of shafts and points they have. Br Bl J 411 The most general name is tumbak, by which the lance on Java, Bali, Borneo, etc. is known. The light, short lance, which is used more for throwing, is called lambing, Javanese lĕmbing. The shafts are of thick rattan or of wood, often decorated with bands of some kind of metal, gold or silver, or with rattan rings and human or goat hair. They are generally eight to nine feet long. Those of the Balinese, however, are the longest, often measuring four meters and more. The lance is properly called their national weapon (1).

1. Bloemen Waanders, op. cit., p. 149.

e. Daggers and Krises

I MK Ml J 411 326 Krises and daggers originated from the lance (2). We may say that the primitive dagger is merely a spearhead without a shaft. The pomiard is the national weapon among some peoples, especially among the Javanese, the Malays, the Buginese, Makassarese, etc. The Malay and Javanese name for the dagger or poniard is kris. Its shapes are innumerable, and there are just as many names because they indicate the shape of blade, hilt, and sheath. On Java alone there are more than 100.

2. Tylor, Anthropology, p. 192.

The blade of the kris is usually three to four decimeters long and always flat, and it often has a wavy shape. The blade M-L [439 316] of most of the krises is damasoened with pamor, a kind of magnetic iron that is brought from Luwu on southern Celebes.

Javanese OE5
Malays AN5
Makassar OG6
Redjang-Lampong OD12

I MK MI J 411 326

[93 cont.]
This damascening is done by forging the iron with the pamor. After the weapon is finished, it is smeared with sulpharsenide (3)

3. This treatment has given rise to the story that krises are poisoned, a story that those who offer krises to museums like to repeat.

and lemon juice, [94] which makes the iron black and the pamor silvery-white. The hilt is nearly always made of wood, horn, ivory, or metal, worked into the most fantastic forms and among the well-to-do often set with precious stones. The sheath is always of wood and for handsome krises are, in addition, covered with a second sheath of pinchbeck, silver, or gold.

The kris is not only a weapon that is part of the battle equipment, but is also worn ceremonially, hence as a body ornament. There are various regulations for wearing it on such occasions. In the first place, the kris is often worn on the back. The Buginese and Makassarese, however, characteristically wear the kris stuck in the front of the belt against the body (1). The

J MK 411

1. Matthes, Boegin.Wrdb., pp. 289 and 738.

Javanese never carries it this way unless he has evil intentions (2).

2. Tijdschr. v. Ind. T.L.en Vk., Vol. XXVI, p. 302.

R-L 411 292

The rule is that he should wear it in his belt behind the body. In the Lampong districts in particular there are minute regulations on this point (3). The kris is sometimes carried on the right

3. Harrebomée, Bijdragen t. d. T.L. en Vk. v. Ned. Ind., Vol. X, p. 375. Pleyte, "Critiek op Schmeltz' 'Indonesische

2: Wilken--126 E-5 (ca. 1880) 1893 OB1 Indonesia
Redjang-Lampong OD12
Javanese OE5
Malays AN5
Makassar OG6

[94 cont.]

R-L 411 292

Prunkwaffen' [Criticism of Schmeltz' Indonesian Ceremonial Weapons'], " Ind. Gids, 1890, Vol. II, pp. 1808 ff.

side, sometimes on the left (4) [Ed., footnote 4 is missing]. For court attire it is always worn on the right side, because then a large chopper and a small knife are worn on the left as symbols of readiness to chop down a tree or to cut grass at the slightest command of the sovereign. If one is wearing the kris against the back, it is required as a matter of politeness that when visiting some one it be pushed to the left side so that the point of the sheath is visible in front and the hilt remains hidden behind the left shoulder.

J 411 773 174

The kris is greatly venerated by the peoples who use it, especially the Javanese. The kris is so important a weapon in the eyes of the Javanese that there are various legends concerning its origin. Usually the introduction of this weapon is attributed to the famous mythological hero, Raden Pandji. Raffles, however, mentioned [95] a legend about an old prince from the Hindu period, Sakoetram or Sapoetram, who came into the world with a kris at his side. Javanese historica accounts are full of legends about holy and miraculous krises. Krises are prominent not only among the Javanese, but also among the Malays, the Buginese, and Makassarese, both as a ceremonial ornament of sovereigns and as pusaka or heirlooms that are passed on from generation to generation (1).

MK MI J 411 301 428

1. Veth, Java, Vol. I, pp. 612-613. Schmeltz, "Indonesische Prunkwaffen," Intern. Archiv f. Ethnogr., Vol. III, pp. 107 ff.

2: Wilken--128 E-5 (ca.1880) 1893 OB1 Indonesia OB1
Makassar OG6
Javanese OE5
Malays AN5
Borneo OC1

I 411 [96 cont.] of swords. First we shall mention the kělewang, a kind of saber MK that becomes wider toward the top. Bug. and Mak. kalewang, M Jav. klewang (1). Further, the pědang = sword, saber. The J 411

1. Matthes, Mak. Wrdb., p. 64.
Roorda, Javaansch Wrdb., p. 276.

pědang is actually the European saber, or rather an imitation of it. Dr. van der Tuuk guesses that this weapon was adopted from the Portuguese and tries to trace the name back to Portuguese. According to him pědang is the Portuguese espadaõ. The Malays first made it espadang, then sapěndang, and later, when they dropped the sa as a prefix, the weapon was simply called pedang (2).

2. Van der Tuuk, Bat. Wrdb., Pl. XVIII, No. 1.

I Br 411 Special mention should be made of the mandau, the sword of the Dajak, which is about one and a half feet long and is not curved. Only the blade is slightly curved, so that if one holds this broadsword horizontally at eye level with the edge toward him, it can clearly be seen that the point is higher than the hilt. Furthermore, there is the parang = short sword, something between a sword and a knife. This is not only used in warfare, but also for household and field work; it is a kind of chopper or cleaver. Finally we should mention the knife called pisau, which is found in innumerable forms; as the pisau raut it is a semicircular knife with a handle whose upper end has a hole in which the little finger can be put. It is definitely a weapon. Pisau is derived from the Chinese pi-sjou = dagger.

I Br [326] The above-mentioned inplements, without exception, are all used as weapons and as a rule show excellent workmanship. Either native or imported iron is used for the blades.

Makassar OG6
Batak OD5

Borneo OC1
Kubu OD8
New Guinea OJ1
Malays AN5
Javanese OE5

Br I 411 381

[97 cont.]

A vegetable resin, known to us as shellac, is used to fasten the blade in the hilt.

The sheaths of the swords consist of two halves which fit perfectly and which are glued together with one or another vegetable glue; for greater strength, bands of gold, silver, or some other metal or rattan are put around them.

Br I 411 727

Often, at least among the headhunting tribes, the swords and sheaths are decorated with human hair as a sign that a head has been taken with the weapon. Since headhunting [98] is gradually being suppressed, goat hair is being used instead (1).

1. Perelaer, op. cit., p. 64.

NG K Br I 411

h. Firearms

Most of the peoples of the archipelago already use firearms, which, of course, they have bought or bartered from Europeans. There are still a few people, however, who, although they know of firearms, do not use them, namely, the Dajak of the interior of Borneo, the Lubu and the Kubu, the Orang bĕnuwa of the Riouw-Lingga Archipelago, and other savage tribes in the western part of Indonesia. In the east the Papuans did not even know the effect of firearms until recently; at least the commission that visited New Guinea in 1858 found that the Papuans of Humboldt Bay were unfamiliar with the rifle and showed great fear when they heard its report, besides not grasping at all the effect of a shot with live ammunition (2).

Bt MK J MI I 411

2. Nieuw Guinea in 1858, p. 173.

A general name for firearms is bĕdil: Mal. and Jav. bĕdil, Bat. bodil, Mak. bădili, Daj. badil. There are various kinds of firearms; in the first place, one should distinguish the istinggar or sĕtinggar, derived from the Portuguese espingarda.

582 Regarding endogamy of the fishermen, they said my
463 notes were not correct, but agreed that they lived in separate
114 kampongs. Also, the sailors live in separate kampongs, but
226 again they said that it is not true about their being endogamous. After all, however, Friedericy said merely that they had a tendency toward endogamy.

326 It is not true that all smiths come from Sidenreng. I was
554 shown Makassarese knives and they said that only Makassarese
#11 smiths could make them. They also showed me a fine kris. They said that different kinds of krises also had pangkat, and that men used types according to their own rank.

563 They said that there are no Badjo [Sea Gypsies] around here. They live on islands.

463 There are plenty of potters here, or rather in Djongaya.
306 They are men as well as women.

286 There are basket makers here also. I saw one in the kampong. There are also mat makers. And nearly all sarongs are homemade. Spinning wheels are present but they are not much in use. They did use them during the Japanese time, and certainly know how to. Also there is not much use of dye, but here too there is no lack of knowledge on the subject.

224 Deer hunting is not common here, but is carried on elsewhere. They are interested in the Java--deer--import story.

346 Regarding the urn on top of the mosque, they said that it
177 was from an old radja cemetery. I will see the latter soon.

565 The old fellows knew all about the pre-1906 kasuwijang as
567 written up in Friedericy. They knew about the forty and six sets of specialists in the old court. And they agreed about the three ways of getting slaves in the old days. They said that a man a little lower might marry a little higher, but there would be much gossip on this matter if he did. They agreed about the tawa-ana division in a slave-free, (wife-husband) marriage.

685 They said that there was no cattle stealing here, but that
582 it was heard of in other regions. It was also known that in some places girls will not marry a non-thief.

178 Regarding the taboo on yellow worn by non-royalty, they
565 said that this is no longer practiced. Still, however, they
292 could see the point and I got the impression that there may be something to it. They added that gadu, a type of gauze sarong, which is used at feasts by nobles and at marriage, can be used by anyone. Saleh has a remarkable festive belt for a kris. His father's photograph shows him in former years with it. It is woven with the verses from the Koran.

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2621 2731 689 Food and drink: they said that the poor folk might eat much maize at certain times of the year, but that everyone preferred rice all the time. They said they didn't eat horsemeat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 411 857 Deer are hunted farther away with lances and ropes (formerly at least). Also, stringed spears were formerly used in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a [541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 342 764 Fences are built around houses, but the ones I see are mostly flimsy and sparse. As to house construction, I was shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other for guests. They said no more. They knew about the old habit of sticking a spear up through the floor to kill someone and how the folk would sleep on buffalo hides in order to prevent this.

513 682

287 291 411 565 Tapa: they know about bark cloth, and said that in the Japanese time they were forced to make it again: Thus the old art is not dead. They said that formerly, and to some extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] 304 881 842 574 Women's ears are pierced, and this goes for everyone. However, they did know about the European screw habit, and showed me some earrings which were made for them. Girls' ears are pierced at from three to five years, but they say there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.

accompanied by a feast. At the same time teeth are filed. 000
They have a name for this feast, something like akatan. Be- 842
tween the ages of ten and fifteen the boys are cut and there 304
is a big feast. At that time their teeth are filed. I asked 881
about the story which states that if no children are forthcom- 574
ing a man will be cut again and again. They agreed that it was so; if there are no children they think that perhaps enough was not cut off, so they cut off some more. (This is a fine case of blood letting for fertility.) They agreed that this operation is not true circumcision, but merely the removal of a piece, rather than the whole prepuce.

Only the upper teeth are filed.

They showed me a pamor damascened kris and knife. It 411
looked like it had wavy incisions on the blade.

They knew about the knee bent throwing sticks of Pang-kadjene, but they said they do not have any here. They were interested in the boomerang description, but had never heard of it before, evidently.

They said that once there were many shields used here. They were known as langa, I believe. They had also heard of coats of mail. They told of various kinds of praus, some [501] used only for fishing, others only for trade.

They also knew that, formerly, smelting of iron was carried on here.

They said that trees can be sold without selling the land. 423
For example, they said that a man in Makassar might own 563
trees in the village and come there to get the fruit. But they added, that usually such a man rents the land on which his trees are situated. Evidently some Chinese are land owners, but it appears that this goes back to former times. Evidently this antedated the Dutch law against Chinese ownership of land in Indonesia.

They knew about the mutual property in marriage and the 423
separate property and my terms are all right. They also 428
agreed that formerly they had a form of inheritance divided 562
by odd and even numbers, but they said that now this system 177
was largely gone and that a simple division took place, with 178
the boys getting more, in Mohammedan fashion. Nevertheless, they did say that different kinds of things were inherited by boys and girls.

I asked about the women soldiers and they had evidently 178
heard of it. They said that perhaps this was a hundred 701
years ago.

They said that the annual animal sacrifice to the gaukang 782
by the ruler is still done today. At least one buffalo must 778
be killed for the gaukang every year.

412

412 GENERAL TOOLS--cutting tools (e.g., knife, ax, adze, chisel, wedge, plane, scissors, saw, sickle); boring tools (e.g., awl, needle, drill, augur, bit, reamer); abrading tools (e.g., scraper, file, grindstone); striking tools (e.g., maul, hammer, pestle); eating utensils (e.g., knife, fork, spoon); digging tools (e.g., digging stick, spade, pick, hoe, shovel); gripping tools (e.g., tongs, tweezers, pincers, vise, grapnel, wrench); miscellaneous tools of general utility (e.g., broom, brush, fan, comb, rake, fork); parts and their assembly (e.g., blades, handles); See also:

Lashings . . . . . 284 Hardware manufacture 391

New Guinea OJ1
Mentawi OD9

Malays AN5
Javanese OE5
Borneo OC1
Batak OD5
Makassar OG6

Bt Br J MJ MK I 412 [80 cont.] stone mortars are also often used. Such a pounding block is called Mal. lĕsung, Jav. lĕsung, Daj. [Dyak] lisong, Bat. losung, Mak. assung, Bug. palungáng. The pestle, which generally is a long pole that is somewhat thicker and cone-shaped at both ends, is called Mal. alu, Jav. alu, Bat. andalu, Mak. alu, Bug. alu. The lesung usually stands outside the house under the projecting part of the roof, but often also under a separate roof. I 354 415 The cooking place, each family unit having one, as was mentioned above (1), consists of a square frame of boards three palms wide,

1. See p. 98.

and the frame is filled with earth. Some stones are arranged on it in triangular fashion, forming the trivet, tongku, on which the pĕriuk, a wide-bellied pot, or the balanga, a shallow pot with a wide neck, is placed. The native generally also has some iron pots of foreign manufacture, at least the more civilized do; among the less developed peoples, these are lacking, of course, especially among those who have had little contact with foreigners.

I 323 Mt NG I 415 [81] The art of making pottery is generally widespread. Skilled potters are found throughout the archipelago. The pots, however, are unglazed and often very fragile.

Bamboo is often used for storing foodstuffs; there are tribes who prepare and cook their food in bamboo, for example, the Papuans, the Mentawei Islanders, etc. (1)

1. Chapter 1, p. 1. Mess, "de Mentawei-eilanden," op. cit., p. 81.

I 415 322 Plates and dishes are the principal eating-utensils. The peoples of the Malay Archipelago put great value on the possession of these articles. The possession of many plates and dishes is even regarded as an indication of wealth. Naturally, J they are imported. Plates and dishes of local manufacture are I 415 generally made of wood or very nicely manufactured out of 326 brass and then decorated with chasing or embossed work. The

563 can they buy it. I took a photograph of the market
427 site.

Then we went to pekoeboeran, the cemetery, or at least
764 to one of them. There we noted one large cement Chinese
565 grave, and numerous native graves. I again took a photograph. Saleh said that both men and women have two grave stones or wooden posts. Most of those I saw were low and small. Names and dates are carved on them, but are almost not readable. It is almost pathetic, as was the site of a bier with painting and the undertaker's name (I suppose) on the cloths around it. It was standing outside next to the house near Saleh's. Here, an old man of about ninety died last night and he is to be buried today. I was told that although these grave stones are low (orang hamba) [literally "slaves"], nobles have high ones.

472 Then we went to Liyu's other factory which is a com-
339 bination of brick and tile manufacturing. I took a photograph there. He is a rather remarkable person. Together his factories use eighty men.

326 Then we went to see the blacksmith shop. The smith is
463 an old man and they say that formerly he had a double
178 piston bellows, of the old style, such as is now found in the
782 Buginese country. Now, however, he uses a Makassar-made single cylinder, double-action bellows, which is very
●412 effective. I asked Saleh if the smith employs special prayers, etc. He said that maybe the old man did, but that the young ones do not. He also said that usually here at least one son follows his father's trade. However, many young smiths now go to work in Makassar rather than work in the shop found in their own kampong.

Then we went to another smith's not far off. This belonged to the son of the old man. We saw a parang [large knife] and a right angle scythe in rough form. The bellows really worked. Then we went to the carpenter shop. Here
[322] everything is made, including wheels. The carpenter is a student of the old bearded fellow.

164 Finally we went back to the house stopping first at the
743 leper asylum of Makassar which is in the kampong. (See map)
758 [Lost] The leper asylum is run by a stocky, tough, Swiss Salvation Army nurse. The government built the asylum and supports it. It is very clean and impressive. Unless the lepers are in very bad shape, they live in bungalows. These dwelling places are much better than native houses. There are many children. The Swiss nurse said that the children especially get leprosy, and that when children are born in the colony they are taken from the parents who

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M
173
648
M
[287]
[412]
[551]
[712]
[782]

/120 cont./

At the time when the people in this area still made their clothes out of foeja /beaten tree bark/, they fetched from this hill the stones from which were made the little hammers (ike) with which the tree bark was flattened. The headman under whose leadership the move had taken place bore the name of Samba-langi, "covering the sky." The village was strong because it was surrounded by three earthen walls. Samba-langi continued to be invoked for a long time by people from Wotoe who brought buffaloes to Lake Poso: "Samba-langi, give us health, and do not let the buffaloes die on the way."

Now the story goes that the son of Samba-langi, once when he was bathing in the Kalaena, saw maize leaves and other refuse floating in it. This convinced him that there must be people living upstream. He followed the river upstream and came to the country now known as Saloe-maoge. There he saw a bamboo container hanging on a sugar palm, in which palm wine was collected. The people of Lampenai drank some of the liquid and then placed salt and sugar at the foot of the tree as the price for the enjoyment. After that they returned home.

When Samba-langi learned of the vicissitudes of his son, he ordered him to go back to the land upstream and to try to contact the inhabitants of Saloe-maoge. After they had again placed salt and sugar at the foot of a tree, they hid in the bushes in order to see who came to get these delicacies. Before long there appeared a man who was totally naked and who fled immediately when the coastal inhabitants showed themselves. Nevertheless eventually they managed to establish contact with the man and his fellow tribesmen. Coastal and mountain inhabitants made friends with each other. When the question came up as to who was the younger (inferior) and who the older (superior), the mountain people said to the people from the coast: "Of course you are our superiors, and we shall show you honor, because you wear trousers and a jacket, while we wear only a loincloth."